

## 1. Description

1.1 Name(s) of society, language, and language family: A Bantu language-Lozi. Alternative names: Kololo, Rotse, Rozi, Rutse, Silozi, Tozvi. Part of the Benue-Congo language family.

1.2 ISO code (3 letter code from ethnologue.com): loz

1.3 Location (latitude/longitude): Located around the Zambezi River plain lying at 14°30' to 16°00' S by 23°00' E. Near Barotseland, Western Province, and Southern Province near Livingstone. Also in Botswana, Namibia, Zimbabwe.

1.4 Brief history: Language used in the home, church, and community. The Lozi language derives largely from the Sotho dialect spoken by the Kololo. Lozi was formerly known as the Luyi before conquering the Kololo.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Language is taught in primary and secondary schools. Also influenced for the purpose of the newspaper, radio programs, dictionaries, for grammar, and the bible. The teaching of the language was most recognized for educational and administrative purposes.

1.6 Ecology (natural environment):

1.7 Population size, mean village size, home range size, density: 610,000 in Zambia (2006). 70,000 in Zimbabwe (1982). 14,000 in Botswana (2004 R. Cook). Population total in all countries: 722,600.

## 2. Economy

2.1 Main carbohydrate staple(s): Lozi agriculture produce bulrush millet, cassava, sorghum, and maize, as well as lesser crops, including groundnuts, sweet potatoes, beans, and melons.

2.2 Main protein-lipid sources: Include domesticated animals such as cattle, poultry, sheep, and goats. Also included a great deal of fish.

2.3 Weapons: Bow and arrow, blowguns?: The Lozi are expert ironworkers and make things such as an axe, hoe, and mattock heads, snuff spoons, crocodile hooks, knife blades, dagger blades, iron ankle-rings, and hammers.

2.4 Food storage: Some food, such as, some grains are stored in ceramic vases and pots.

2.5 Sexual division of production: Men are responsible for taking care of the livestock. They are also in charge of hunting including fishing. They do strenuous agricultural duties. Women are responsible for the agricultural work and collecting but they do contribute to some fishing and domestic chores.

2.6 Land tenure: All of the land belongs to the king. The king provides his people with land to live on and to work on. Everyone in the village has the right to fish in all public waters, hunt on public land and use any raw materials on the land. In return the king has right to claim any goods produced by the people. Some of the products made by the people were used to contribute to the building of the village. The king provides landless people with unused land. The village headman was in charge of the actual distribution of the land to the villagers. If a man leaves the village he loses all right to any land owning. Of land is acquired by the right of blood or adoption then that family (head male) has the right to pass it on to his heirs and is protected by the courts even against the headman's wishes.

2.7 Ceramics: Many pots are vase shaped and without handles. Some of these are decorated around the neck with patterns of a lighter or darker color, and others are highly polished to give the appearance of glaze. The Lozi also makes large urn-shaped maize bins made of unbaked clay that may have clay lids. On the front of these vessels, close to the bottom, is a semicircular opening protected by an interior slide, which may be lowered or raised by horizontal handles.

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? The Lozi crafted dugout canoes.

## 3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

## 4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce: The Lozi have a high divorce rate.

4.7 Percent marriages polygynous, percent males married polygynously:

4.8 Bride purchase (price), bride service, dowry?:

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin): Marriage between relatives up to third cousins is forbidden although some cousin marriages do occur.
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades: No
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:
- 4.26 Incest avoidance rules: Against incest in general but it still sometimes happens within the Lozi society.
- 4.27 Is there a formal marriage ceremony?
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 4.31 Evidence for conflict of interest over who marries who:

### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- 4.18 Cannibalism?

### **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): The village has a king that dictates most of the society.
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense):
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: The house is that of a round hut with a low cylindrical wall of rush mats or of wattle and daub and a conical thatched roof.
- 5.9 Specialized village structures (mens' houses):
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade: Many wooden artifacts such as bowls, dishes, and stools come from trading with near by tribes. Trade with the outside world began in the early nineteenth century; mostly with Arab and European traders. The Lozi traded ivory, beeswax, and slaves for more luxury items. In the present day the Lozi are part of a cash economy with market contrivances.
- 5.13 Indications of social hierarchies?

### **6. Ritual/Ceremony/Religion (RCR)**

- 6.0 Time allocation to RCR: The ceremony calendar is based on the state of the flood. This is when the king moves from the plains and doesn't return until after the flood season. The Lozi also follow the rise of the new moon and after sacrifices are made at the royal graves.
- 6.1 Specialization (shamans and medicine): Priests are mediators between the Lozi people and their deceased rulers. Lozi also have witch doctors called naka that perform exorcisms to patients that are possessed.
- 6.2 Stimulants: To cure a the possessed, the patient must inhale the vapor from boiling concentrations of bark, root, and leaves.
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- 6.4 Other rituals: Elaborate rituals and offerings are focused around the burial sights of deceased kings and chief princesses. A large ceremony is made when the king leaves the plains and there is less ceremony when he returns but a lot of royal dance.
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): The Lozi include ironic folktales, maxims, and songs about anything that is rich in history and proverbial wisdom. The king retains his own band that sings and dances for him. They perform on special occasions as well. Instruments include a variety drums (different shapes), marimbas, and the kangomhbro or zanza which are metal pieces fixed on a hardwood plate on an empty calabash. Some string instruments are used made out of ribs of fan palms, bells made out of iron, and rattle made with various materials such as ivory, wood, or reeds.

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: The Lozi believe that dead spirits will haunt the village if spells aren't paid down as the body is taken to the cemetery. The mouth and the eyes are kept open and the body is bent in the fetal position. Men are buried facing east and women are buried facing west. Two relatives of the deceased actually places the body in the grave dug by the men of the village. The deceased is buried with his/her personal belongings scattered around the body. A broken object cut with an axe is placed on top of the grave and is believed to help the deceased to the other world. Everyone in the village mourns for several days and the family members wear their skin cloaks inside out. The hut of the deceased is torn down and the roof of the hut is placed near the grave and the rest of the belongings are buried away from the village as well to keep the ghost of the deceased from returning. A person with status' grave is surrounded with grass and branches. The brothers and sons of the dead build small huts in the village courtyard for the spirit to seek protection. The family will then go and pray to the hut in hopes for the spirits aid in times of disaster or sickness.

If it were a burial for a king then it would be more elaborate. A king builds village he wishes to be buried in along with other prestigious members of the council. The king is buried in a large grave surrounded by a pointed fence. This marks that it is a grave to royalty. Then trees are planted by the grave so that it stand out in a flat plain. The Lozi believe the royal grave lands hold supernatural power. Offering are made at the royal graves by assigned priest.

The Lozi believe the deceased go to a "halfway house" after they die and then they are examined by either the god for men Nyambe or his wife Nasilele, if a woman. They must contain the appropriate tribal marks on their bodies and correct holes in their ears to be accepted and sent to the spirit world proper. If they didn't have these markings or holes then they are sent down the road that narrows to a desert where they starve to death.

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Lozi are primarily monotheistic but also believe in numerous spirits and supernatural beings. Sorcery, divination, exorcism, and the use of amulets are practices in the Lozi religion. Nyambe is the name of the supreme god.

## **7. Adornment**

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.):

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

## **8. Kinship systems**

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

## **9. Other interesting cultural features (list them):**

### **Numbered references**

1. [http://www.ethnologue.com/show\\_language.asp?code=loz](http://www.ethnologue.com/show_language.asp?code=loz)
2. <http://www.everyculture.com/Africa-Middle-East/Lozi.html>